k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
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619 (1) *In Hasa and Kuwait* (East Arabia).

545 The 'Awazim tribe, probably of Hutaim origin, and originally a serf-community of the 'Ajman.

The Rashaida Tribe—certainly of Hutaim origin; originally serfs of the Mutair, and retainers of the Shaikhs of Kuwait from earliest times.

(2) *In North-West Arabia.*

The Hutaim—A large and very powerful group of tribes, who generally acknowledge the overlordship of Shaikhs Ibn Barak and Ibn Naumas. (The Shararat tribe, for instance, forms part of the great Hutaim group.)

(3) *All over North and North Central Arabia.*

The Sulubba—The lowest, most despised of desert men, and said to be descendants of the Christian Crusaders. Great guides and hunters. (See Chapter XLI.)

(4) *Central and North Arabia.*

The Aqail or Agail*—residents of Qasim and Baghdad. From time immemorial camel-dealers of the desert.

The great house of Al Bassam are Aqailis.

[326] (5) Not to be confused with the above, are the Al Sana,† a community of ironmongers, farriers and arms-repairers, sections of whom each Sharif tribe [illegible] and possesses as part of itself. *Sanna* is the plural of *Sana*, e.g. Sanna al Mutair, Sanna al Rashid, etc.

[582] No Sharif Arab can take a daughter from (or give a daughter to) (1) (2) (3) (4) (5) above. His own tribe would not tolerate it, and his relations would kill the offender. The excuse would be that he

[628] was spoiling the tribe's blood. Everyone will remember the shooting of the capable 'Abdullah Beg al Sana, Governor of Baghdad in 1932, by His Excellency 'Abdullah Beg al Falah Pasha al Sa'adun, because of the former's foolish attempt to marry the Europeanised daughter of His Excellency 'Abdul Muhsin al Sa'adun, Prime Minister of Iraq. The true Arab of the desert, from Bin Sa'ud downward, not only condoned the murder, but highly approved it.

361 * The Aqail or Agail are, of course, not a Bedouin tribe in any sense of the word, for they live in the towns. They more correctly should be termed a *hadhar* community.

† Members of this clan have often risen to the highest positions of trust under various Arab Rulers as well as under the Turks.

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from the kin of the Ka'ṭa'a. Sa'lân was the son of worthy parents. Although he had no property of his own, he had charge of the camel herdsmen of the al-Mur'ix kin in the capacity of a fedâwi, free born servant. The herds grazed in the environs of a certain settlement in Negd. The Ka'ṭa'a once stole flocks of sheep and goats from the settlers and drove their camels into their fields. The settlers rushed out, captured the herds of camels, and hid them in the enclosed palm gardens. The Rwala surrounded the settlement, but they could not break down the defence, and the settlers threatened that the captured camels would die of hunger if the Rwala did not abandon the blockade. Accordingly the head chief of the Rwala made an offer of peace to the elder of the settlers. The elder declared that he would not negotiate except with his acquaintance Sa'lân and that he would not give up the camels except to him. The representatives of the Frege and Ribillân pleaded with the chief to give Sa'lân the seal ring, and this was done. Sa'lân went to the elder and came to terms with him. The settlers returned the captured camels. All praised Sa'lân and said that he was a gentleman. Sa'lân remained in the settlement and did not return the ring to the head chief. The settlers, the Frege, and the Ribillân supported him, and after four years he overthrew the head chief and himself guided the destinies of all the Rwala. A struggle for priority ensued between the head chief Eben Sa'lân with his Rwala and chief al-Seyfi of the Kwalbe. The latter belonged to the Kahaṭan division of the 'Anazah. Originally they camped in Negd. Under their chief al-Seyfi they advanced to the territory of the Rwala and encamped to the east of al-Gowf.[30] They wished to act and rule in complete independence, but the Rwala declared that they must acknowledge the Rwala supremacy or else withdraw. Thereupon the Kwalbe joined with the Sammâr and Zefir[31] and undertook a great raid upon the tribes obeying Eben Sa'lân. They were led by the seven sons of al-Seyfi. The Kwalbe and Sammâr wished to avenge their great

30 al-Gowf: oasis, northern Negd; Arabic ڤ or G – Gowf al-'Amir. Gowf al-'Amir, the ancient Dûmat al-Gandal, a great oasis and suburbs in the south of the Syrian Desert and on the border of the Nafûd. Gowf signifies a hollow or low ground. The Sons of al-Gowf are greatly esteemed in all northwestern Arabia and in the lands beyond the Jordan for their skill in metal- and marble-working (coffee mortars and pestles). There is a sale traffic from the neighborhood of Gowf to the Hawrân, whither slaves come every year many pass Gowfan to labor for the Druses. Cf. Hogarth, *The Penetration of Arabia*: Gowf (North), pp. 18, 36, 116, 137 ff., 162 ff., 170, 173, 247, 250 ff., 256, 266 ff.; Gowf (South), pp. 31, 36, 198, 200, 201, 210, 214. On the occupation of Gowf by Eben Sa'lân and the abandonment of the oasis by the ar-Rwala consult *Les tribus nomades et semi-nomades*, etc., p. 19. Gowf is mentioned by T. E. Lawrence in the First World War as Nuri Eben Sa'lân's capital (*Revolt in the Desert*, p. 39).

31 On the tribe of Az-Zefir consult Abdo Musli, *The Middle Euphrates*, p. 24; idem, *Northern Negd*, p. 169; Glubb, *The Bedouins of Northern Iraq*, p. 13.